

Our Young Folks.

"Because I Love You."

Because I love you, children, my Sabbath days are sweet, I shall the still bright morning, and hasten you to greet;

Because I love you, children, I long that you shall be Now, in life's morning, treading the narrow way with me

Because I love you, children, now in your childhood sweet, I long to bring you closely unto the Saviour's feet

Because I love you, children, I would that you should know How dangerous is the pathway which the pilgrims tread below;

Because I love you, children, I can not be content Unless I have you with me when this life of ours is spent.

Oh, seek the Saviour early, and in his home above We shall dwell together, I and the class I love

There are blossoms that have budded, been blighted & the cauld, And lambs that have perished because they left the fold;

An' gaithers in His bosom helpless weans like you an' me.

In the war there's tribulation, in the war there is woe; But the war it is bonnie, for our Father made it so;

Then brighten up yer armor, an' be happy as ye gang, Though yer sky be often clouded, it win' na be for lang.

The Peach—Who made the best use of it?

A countryman brought home five peaches from the city, the most beautiful that could be seen.

The father divided them among his four children, and one was received by the mother.

In the evening, as they were going to their bed-chambers, they were asked by their father.

"Well how did those fine peaches taste to you?"

"Excellent, dear father," said the eldest. "It is a beautiful fruit, somewhat acid, yet of so mild a flavor.

"Well done," said the father; "that I call prudently providing for the future, as it becomes a husbandman."

"I have also eaten mine up," said the youngest, "and thrown away the stone, and mother gave me the half of hers.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

"Well," said the father, "to be sure, you have not acted prudently, but very naturally, as children are wont to do.

"Then began the second son:—"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut.

The Magic of Silence.

You have often heard "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

"O, what shall I do?" cried poor little Marjorie. "Suppose you try this plan," said her mamma.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

"I'll never, never come again, never!" cried Dolly. "Away she went. Did she keep her promise? No, indeed.

Sabbath School Teacher.

LESSON XXXI.

AUGUST 2, 1875. JESUS AT BETHESDA. (John v. 1-15)

COMMIT TO MEMORY, vs. 10, 11. PARALLEL PASSAGES.—LUKE xiii. 16; Acts ix. 34.

SCRIPTURE READINGS.—With vs. 5, 6, read Pa. cxlii. 3; with vs. 7, 8, read Matt. ix. 6; with vs. 9, Matt. xii. 8; with v. 10, comp. Jer. xvii. 21, 22; with v. 11, read Ps. xxxvii. 32, 33; with vs. 12, 13, comp. 30; Luke iv. with v. 14, 15, read Matt. xii. 45.

GOLDEN TEXT.—I am the Lord that healeth thee.—Ex. xv. 26. CENTRAL TRUTH.—It is "the Lord that healeth."

The necessity for short Scripture Lessons, obliges us to begin abruptly with the statement of the impotent man's condition, but we cannot pass by the introductory verses.

To the understanding of the sufferer's position, it is needful to know that there was at Jerusalem, in the sheep-gate (or market), a pool or swimming place, which Robinson, denying the traditional Bethesda altogether, thinks the upper pool of Siloam, in which the water sometimes bubbles up with some commotion as the waters rise, and around which were five porches or covered spaces, frequented by weak, blind, lame and paralysed persons, four classes mentioned, who looked for healing through the virtue of the waters.

A bright little girl was playing croquet, and knocking her ball with the intention of placing it in position so that she could pass through the wicket when her time to play should come again, was somewhat displeased to see it roll too far, so that she was still out of position.

"Why, I saw grandma place her ball before the wicket the same way awhile ago!" And no argument seemed to convince her but that it was right to thus take advantage of her playmates, because she saw her grandma do the same thing.

Thus an innocent little girl chanced to be the observer of an act by one to whom she looked for an example, and thus a little mind was poisoned, which was perhaps as pure as the fresh fallen snow.

How careful we should be to avoid the appearance of evil, and remember that in the smallest deed the eye of some person looking to us for an example may be upon us.—Christian World.

Religious Sentiment and Practice.

There is a morbid corruption and waste of vital power in religious sentiment, by which the pure strength of that which should be the guiding soul of every nation, the splendor of its youthful manhood, and spotless light of its maidenhood, is averted or cast away.

You may see, continually, girls who have never been taught to do a single useful thing thoroughly; who cannot sew, who cannot cook, who cannot cast an account, nor prepare a medicine, whose whole life has been passed either in play or in pride; you will find girls like these, when they are earnest-hearted, cast all their innate passion of religious spirit, which was meant by God to support them through the irksomeness of daily toil, into grievous and vain meditation over the meaning of the great Book or which no syllable was ever yet to be understood but through a deed; and all the instinctive wisdom and mercy of their womanhood made vain, and the glory of their pure conscience wrapped into fruitless agony concerning questions which the laws of common serviceable life would either have solved for them in an instant, or kept out of their way.

Now the Jews, while loving the spirit, were very scrupulous about the forms of religion, and rules against carrying burdens for the purposes of common labour they strained so as to cover the case of this poor man. We ought to distinguish between the Pharisees' reading of the Old Testament Sabbath laws, which Jesus disregarded, and the real laws which he observed.

"The Word," the eternal, creating, almighty "Word" is now heard. "Rise! he could not before, "take up thy bed" (a proof of strength), "and walk" (evidence of cure). Everything seemed against it, but somehow confidence was breathed into the man's soul no less than power into his withered limbs, and the man tried and did it "immediately" (v. 9), just as he was bidden. A good example for us. To explain what follows, it is added, "and it was the Sabbath."

Now the Jews, while loving the spirit, were very scrupulous about the forms of religion, and rules against carrying burdens for the purposes of common labour they strained so as to cover the case of this poor man. We ought to distinguish between the Pharisees' reading of the Old Testament Sabbath laws, which Jesus disregarded, and the real laws which he observed.

"The Jews took him to task, "It is not lawful." They let him lie all the weary years unaided. They assail him the moment he ignores a piece of their formalism. These were not the common people, but the Jews, the rulers, sticklers for rights; for so this evangelist speaks (John vii. 1; xviii, 12, 14). He was breaking no divine law. This carrying of a more mat or rug was not servile work. Good had been done him,—always lawful on the Sabbath—and he was enjoying it. They overstrained Scripture and made it of none effect by the traditions which they placed beside it. The Pharisaic inventions are doing harm to the true Sabbath even now. The man had a true instinct that he who could, and would, pity and cure him, would not really misdirect him, and he quotes him as authority.

"He that made me whole," etc. There is a moral influence won, according to the laws of our nature, by good doing; and it is natural that we should respect the will of one who has helped us. "We love him" etc; "If ye love me, keep my commandments." He who has the plain command of Christ for what he does, need not trouble himself about niceties of tradition, or customs of the times. But they are bent on a quarrel with Jesus: so

they show by the tone and front of their demand.

"What man" (as opposed to a divine being) "is he that told thee?" not healed thee, about which they might have been expected to ask. They are more bent on evidence that he had broken their law, than of the good he did. But the man had no opportunity to learn regarding him at that time, and could not point him out; for knowing the temper of these men, Jesus had glided out of the group (v. 10). So the "Jews," his malignant foes, were baffled for the time; but their spite remained, as we see by v. 16. Men of the priestly-law-making kind always make more of their laws than God's; and of two institutions side by side, one human, the other divine, the human will often call out the greater zeal. Men like their own. A holiday in Italy is much better observed than the Sabbath day.

The man was, later, in the temple, giving thanks, let us hope, when Jesus found and startled him with a solemn warning, implying that the man's own sin, known to Christ, had brought on the suffering. He could so judge in the case, though we may not, although we know that the general rule often holds good, that sin brings suffering even here, and often of a kind that recalls the sin.

After such warning is specially sinful; that there are behind, heavier punishments than these that come on men here. That must be bad indeed, that is worse than thirty-eight years' helplessness. The man now recognized Jesus, and let us believe in a grateful, not a spiteful temper, went and told it to his questioners.

"Jesus had made him whole." That would seem to him, defence enough of his proceedings; good reason why the Jews themselves should submit to him. Many fanciful lessons have been drawn from this miracle, such as, that Bethesda represents the Jewish Church, with its small results; that it stands for Baptism; that the porches represent the law which show no misery they cannot help, and the like. We had better dwell on obvious and undoubted truths taught or illustrated here.

(a) Sin makes misery. The more sin the more suffering.

(b) Jesus is the healer of our diseases—our worst diseases.

(c) He works miracles on the body, and gives temporal good to call our attention to spiritual and abiding blessings.

(d) He is still looking on us in our helplessness and saying, "Will thou?" etc. Let us obey his directions.

(e) When healed by him we should do as he desires, and publish his grace to others. "He hath made me whole."

SUGGESTIVE TOPICS.

The feast—the place—the persons—why waiting—their condition—the particular sufferer—how long so—why so long—his probable state of mind—coincidence—the Lord's question—its purpose—the Lord's words—their import—the lesson he teaches us by his obedience—the results—the day on which this was done—the Jewish idea—the offence given—the question—he answered—the principle of answer—the rejoinder—the spirit of it—the man found where—how warned—the implied truth—his after-course—the lessons to us, as to use of miracles—our condition—the means of recovery.

The Logic of Faith.

Scepticism does not need too much doctoring. It is in danger of overdoing the patient. The mind has means of cure in itself. Doubt has had a slow development through many ages. Sometimes ignoring God, and sometimes denying Him, it has been fighting the higher destiny of the soul. But the world of mind comes back to the balance. It is the same law that presses the sun down to the winter horizon, and then lifts it up to the zenith to look upon fruits and flowers. So there is an infinite strength of divine law in the recuperative power of moral nature. It is now depressed into a winter time of doubt, but the sun will cross the line. That moral nature will react with a heavenly force, and in that reaction, where scepticism had flung ice-chains over the world of the soul, immortals of thought and hope will blossom. We believe, therefore, a time of the supremacy of faith will follow hard on these gloomy steps of doubt, for faith is the soul's normal state. It is the only rest for an immortal mind.

A Delightful Legend.

There is a charming tradition connected with the sight on which the temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in sheaves the elder brother said to his wife, "My younger brother is unable to bear the burden and heat of the day. I will arise take of my sheaves and place them with his, without his knowledge." The brother being so treated by the same benevolent motives, said within himself: "My brother has a family and I have none. I will contribute to their support; I will arise, take of my sheaves and place them with his, without his knowledge."

Judge of their mutual astonishment when on the following morning they found their respective sheaves undiminished. This course of events transpired for several nights, when each resolved in his own mind to stand guard, and solved the mystery. They did so, when, on the following night, they met each other half way between their respective sheaves with their arms full.

Upon ground hallowed by such associations as this was the Temple of King Solomon erected—so spacious, so magnificent, the wonder and admiration of the world. Alas! in these days how many would sooner steal their brother's whole sheaf than add to it a single sheaf!

CHINAMEN are employed as domestic in California to the number of about 15,000 at \$20 and upwards per month.

Miscellaneous.

DEATH OF A WATERLOO VETERAN.—Mr. George Evans, of 57 Strachan street, and who served under Wellington at Waterloo, died on the 16th inst. The old veteran was eighty five years of age, the last forty-three years of his life having been spent in this city. Mr. Evans was the father of Mr. James Evans of Queen-street, Toronto.

In the House of Commons, Mr Disraeli stated, that the estimated cost of the visit of the Prince of Wales to India will be £142,000 sterling. The Radicals, as might be expected, protested against the sum as extravagant.

"INTERVIEWING," as practised by American journalists, is taking a new shape. They are now adopting the plan of interviewing one another. A Mr. Charles E. Wingate has gone still further, and has interviewed editors in all parts of Europe and America, for the last five years. He will publish his experiences in a thick volume, entitled "Views and Interviews."

KING KALAKAUA, of the Sandwich Islands, will send his feather cloak to the Centennial Exposition at Philadelphia. This article will probably represent more labour than any other on exhibition. Its manufacture was commenced over a hundred years ago, and fifty years have been required for its completion. It is made of the feathers of a peculiar species of bird—each bird furnishing only two feathers, one from under each wing. In size the cloak is a little over a square yard, and its colour is a golden yellow.

THE CENSUS OF IRELAND.—Part I of the summary tables of the Irish census of 1871 has been issued. The population of that year was 5,112,377, distributed as follows:—Leinster, 1,457,685; Munster, 1,393,485; Ulster, 1,893,228; Connaught, 846,219; the general valuation of houses and lands in Ireland in 1871 was £13,257,678. There were in the workhouses 48,920 persons, in hospitals, 2,894, and in public lunatic asylums, 7,116; 6,742 idiots, 9,793 lunatics, 81,000 paupers, 3,467 convicted prisoners. Of persons 100 years old and upwards, there were in Leinster 27 men and 62 women; in Munster 181 men and 187 women; in Connaught 39 men and 83 women. There were four husbands 15 years old, but these had apparently wives older than themselves; and there were 81 wives of the age of 15, one of whom was married to a husband at 60; 14 to young men of 25; and the rest to husbands of different ages from 19 to 85. The total number of husbands was 772,395, and the wives of 43,160 of these, including two of the four 15-year-olds, were absent. There were 1,039,779 males, and 1,201,684 females who could neither read nor write; and 337,224 males, and 484,511 females who could read only. There were 362,602 wives who had specified occupations. The number of farmers in Ireland was 425,829, there being 76,553 in Leinster, 94,299 in Munster, 170,197 in Ulster, 85,780 in Connaught.—The number of holdings under 5 acres was 107,106, of which there were 84,876 in Leinster, 21,575 in Munster, 80,112 in Ulster, and Connaught 22,548. Of farmers of 2,000 acres and upwards, there were 10 in Leinster, 4 in Munster, 21 in Ulster and 11 in Connaught. The total farm holdings amounted in extent to 592,688 statute acres.

A BATH IN THE DEAD SEA.—Mr. C. A. Kingsbury writes as follows, in Forest and Stream, of a bath in the Dead Sea:—"Reaching at last this most remarkable of all the seas and lakes on our globe, we prepared to take a bath—and such a bath I can hardly ever expect to take again. I had previously bathed in numerous seas, lakes and rivers, but never did I enjoy such a bath as this. The specific gravity of the water is such, from its holding in solution such a large proportion of salt (26 1/2 per cent) that one floats upon its surface like a cork. At the time there was only a gentle ripple upon the sea, and being a good swimmer, I at once struck out into deep water. I soon found that I could not only swim and float with wonderful ease, but that I could actually walk in the water, sinking only to the arm-pits. Discovering this fact, I made for the shore, and taking Dr. C., one of our party, who could not swim, by the hand, led him into the sea where the water was many fathoms deep. At first he was quite reluctant to follow me, but he soon gained confidence on finding there was no danger of sinking, and enjoyed the novel bath as much as if he had been an expert swimmer. Should the bather allow the water to get into his eyes or mouth he would suffer considerable pain; it is in his enjoyment, on account of its extremely salt, bitter, and irritating nature. No fish can live in this sea, but various kinds of ducks abound here at certain seasons of the year. The water was as clear as ordinary sea water, its temperature was agreeable, and it has an oily feeling, and altogether its action on the surface of the body was such as to develop those pleasurable sensations pertaining to the sense of touch, accompanied by the most delightful exhilaration. Of all the baths in the world, give me a bath in the Dead Sea."